THE ZION'S WATCHMAN,

PUBLISHED BY THE AUTHORITY OF THE

Church of Jesus Christ of Latter-Day Saints,

IN SYDNEY.

"HE THAT READETH LET HIM UNDERSTAND."

No. 3. WEDNESDAY, JUNE 18, 1855. Vol. II.

SECOND EPISTLE OF THE PRESIDENCY OF THE AUSTRALASIAN MISSION.

To the Saints and Inhabitants of Australasia.—Greeting.

Beloved Brethren and sisters, the times in which we live are big with events, more so than any past age of the world, and there is no nation, kindred, tongue or people that is not in some degree affected by these events. A restless, anxious, and disquiet spirit is possessed by all the inhabitants of the earth. These dire forbodings not only disturb their slumbers in the night, but also deranges and perplexes and embarresses their proceedings in the day; and they anxiously enquire, what will come next? How will these things terminate? What is going to become of the world? So influenced are the inhabitants of the earth by this eventful period, that dread and terror fills their hearts, and the hearts of the great and noble; of the humble and poor; of kings and potentates, are quailing within them in fear of that which is coming upon the earth; especially amongst the most civilized nations thereof.

What is the cause of this disquietude, anxiety, and embarressment, and is there no remedy for it? Why should it be thus withchristian nations, if they are the nations or people of God. It was not so in ancient times with God's people, when they were faithful to his commandments, at such times they had the prophet of God to give unto them the word of the Lord, not only making known the end thereof, but also giving such detailed instructions and counsel, relative to their proceedings, so that the power of God might be manifested in their behalf, and they prospered and delivered.

The true cause of this is, that they "transgressed the law;" discarded or changed the ordinances, and laid aside the organization of "Apostles and Prophets," that have been set in the Church of Christ for the purpose of ruling and governing the same. They have thus established an organization or form of godliness of their own, rejecting and despising the one established by the Lord, and consequently have lost the power possessed by saints in every age, namely, the gift of the Holy Ghost, which is a spirit of revelation by prophesy, tongues, dreams, visions, ministrations of angels, by this power they could enquire the mind and will of the Lord; for the want of this they

grope in darkness, as blind men, not knowing whither they are going, nor what will befall them. This ignorance and insecurity perplexes and disturbs them—they look for light but behold obscurity—for brightness but their darkness is increasing—for salvation but it is far from them—for, in transgressing and lying against the Lord, by saying that the authority, organization and powers, or blessing of the gospel are no longer needed, they have spoken oppression against His servants, revolted against His authority, and conceived and uttered from their hearts words of falsehood against His prophe Joseph Smith and the Saints of Latter-days.

Whilst this is the condition of the world, yet we as a people are far from this sad state, whilst the nations of the earth are mourning, we are rejoicing in the blessings of the everlasting gospel, revealed by the angel shown in a vision to John on the Isle of Potmas, (see Rev. 14, 6,) and this gospel is being preached to the world by the Elders of Israel, who have been called and set apart to that authority, through the Holy Priesthood restored to the prophet Joseph Smith, through the ministration of Peter, James, and John, who last held the keys of the Holy Apostleship. It is required of these messengers, that they not only call upon all men everywhere to repent and obey the gospel, but they are also to declare that the hour of God's judgements is come, and they call on all who fear the Lord and desire His protection, to come out of Babylon, (the confused nations of the earth,) to the place of safety, even the chambers of the Lord, predicted of by Isaiah, who was also shown the Temple of the Lord, built in the tops of the mountains, where the ways of the Lord would be made known to the righteous of all nations who should flee there in obedience to God's commands, there they should be free from the iniquitious power and oppression of the rebellious nations of the earth; there they should be able to walk in the paths (laws and ordinances) of the Lord, paths that will lead to glory and exaltation in the kingdom of God.

Amongst others that have been sent to preach this Gospel of the kingdom to the nations of the earth, we, by the commandment of God, came to these lands to minister the words and ordinances of life and salvation to as many as would receive the same; we were also commanded to dedicate ourselves and families into the hands of the Lord, and to go forth without purse or script, depending upon the bounties of strangers for shelter, food, and raiment. This we did cheerfully for the gospel's sake, "knowing it to be the power of God unto salvation to all them that believe." And the Lord has not left us without a testimony, that He has been with us to literally fulfil the blessing placed upon our heads by the servants of God. The spirit of the Lord has been our counsellor, opening up our way, lighting up our path when it has been obscure, providing for our necessities, blessing our administrations whether in word or deed, many have believed and obeyed the gospel, and are rejoiceing in the blessing thereof, looking anxiously for the time when they shall gather to the "home of the Saints," where they may learn the way of the Lord more perfectly. The sick have been healed through the gift and power of the Holy Ghost by the laying on of hands, in the name of Jesus Christ. The testimony of Jesus, even the spirit of prophesy has been with us, and we have been enriched in counsel, instruction, and knowledge in the things of God, so much so that our hearts have

been made to rejoice with joy unspeakable, and we render praise and thanksgiving to our Father in heaven for the same. Amen.

Elder B. Frost who came out under our presidency, has been recalled, and is now on his way home with a company of saints, he is also accompanied by Elder P. Smith of this mission. And now as the saints will preceive by President Brigham Young's letter, inserted with the minutes of the conference, we are called upon to arrange the condition of the mission, and prepare to return to our families. This intelligence would be thought to be joyous to us, but when we consider the associations we have formed, the many warm and honest hearts we must leave behind us, these, together with the encouraging prospects of the work throughout the whole mission, make us loath to leave, yet, duty calls and we must obey, in doing so we feel we are free from the blood of the inhabitants of these colonies; we have used every means in our power to warn them, by public preaching, private instruction, and distribution of tracts, so that we shall not fear to meet them at the judgement seat, where all will have to appear to render an account of the deeds done in the body.

Therefore in accordance with the instruction refered to, we shall prepare to take our departure from these lands about April next, at which time we should be happy of the company of as many saints as can prepare to gather at that time. Liberty has been given to Elders James Graham and John S. Eldridge to return home in August next, with a company of saints that will depart about that time.

In our first epistle we counselled the saints to prepare to go last April, but in consequence of a number of saints going from Adelaide, and the heavy expenses they must have incurred in coming up to Sydney, it was deemed wisdom that the company should depart from Victoria, this prevented any saints in New South Wales from going; such as desired to go at that time may avail themselves of the opportunity of going with the company leaving in August next. Elder John M'Carthy is at liberty to gather with the Saints at that time.

The Elders who have thus been relieved, have laboured faithfully and diligently in the ministery, they have our faith and prayers, and we feel to bless them in the name of Israel's God. And we call upon all to whom they have ministered the words of life and salvation, to minister to their necessities, and assist them by their means to gather home to Zion, and the Lord shall bless you abundantly.

The companys leaving in August and April will depart from New South Wales.

Our counsel to all saints, or all that may be called saints, is to walk faithfully and humbly before the Lord in obedience to His commandments and counsel, laying aside every evil habit, forsaking all that may corrupt the body or mind, seek after the riches of eternity, pursue wisdom and knowledge by reading the best books, and by cultivating the spirit of the Lord to lighten up your minds, to strengthen and enlarge your capacity, to open to your view the riches of knowledge that are in Christ Jesus the Lord, always recognize and submit to, and uphold by your faith and prayers, *the powers that be*, that is those whom God hath set in authority over you, and assist to roll forth the work of the Lord with all your might, mind, and

strength, both spiritually and temporally, and the Lord God of Israel shall bless you with every needful blessing.

We would again entreat the saints to use every possible effort in their power to flee the confines of Babylon, ere the way becomes more closed than it is at present; cease to spend your money on that, that neither benefits body or mind, remember that all will be required for securing your temporal, yea, and your eternal salvation, for if you gather not with the saints, and are not administered to in the holy ordinances of the house of God, by those who hold the keys of the Holy Apostleship, and who have power to bind on earth, that which will be bound in heaven, you cannot attain unto the blessing, honour, glory, and exaltation that await such as are thus priviledged.

Beloved saints, the very end of this dispensation, which is "the dispensation of the fulness of times," is to "gather to gather in one" dispensation, all the dispensations ever sent to the earth; to gather in one authority all the keys and powers of the previous dispensation, so that the power and authority of the saints on the earth may be one with power and authority of those behind the veil, for the purpose of accomplishing the design and purpose of God in relation to man and this earth, this design and purpose is, "the restoration of all things spoken by the mouth of all the holy prophets since the world began." It is in this dispensation that the Lord hath said, that, He will bring His saints together unto him; those that have made a covenant with Him by sacrifice, these will be gathered in one on the earth. This dispensation is *preeminently a gathering dispensation.* The peculiar influence of the spirit given in this dispensation is a spirit to gather, therefore none, whatever their profession may be, can enjoy the spirit of the Lord, and possess the blessings of the gospel, who neglect or disregard the important commandment to gather. Then let the saints arouse themselves with deeper interest than ever on this important matter, in all your undertakings seek counsel, and abide the word of the Lord given unto you by His servant; let not the poor saints forget the fact, that the Lord helps those who help themselves; and let not those whom the Lord has made trustees of wealth, for a season forget that it was through the once poor and ignorant boy Joseph Smith, that they have obtained a knowledge of the gospel, with its powers and blessings; let them not forget that it has been through the faithfulness of saints, who have times and again become poor for the gospel sake, having through the influence of modern scribes and pharasees, been repeatedly robbed and plundered of their all, and who have been driven by ruthless mobbs, so that they were forced to wander on the frost bleached prairies without shelter, not having a place to lay their heads, it is through the faithfulness of such, that the church of God has been borne along to the present time, it is their energy, untiring zeal and continual sacrifice, that has encountered the difficulties, surmounted and overcome the dangers, and has, through the mercies of our Heavenly Father, been instrumental in establishing so far the Kingdom of God. Let them not forget that it is through the ministrations of the servants of the Lord, who have forsaken all things, even houses and lands, wives and children, and who have come forth poor, even without purse and scrip to this strange land, and to them strange people, not having herein a home or friend, that they have received the gospel. It is therefore strictly through the poor, that they have obtained unto the bless-

ings they now enjoy through the gospel of salvation; let them not therefore forget the poor, but let them do all that they can, subject to the counsel, to gather up such; if you do this, the posterity of the poor in generations yet to come, will rise up to bless you, the servants of the Lord shall bless you, and the Lord Himself will bless you even more abundantly than your hearts can conceive. We now counsel all saints who have the means to commence to arrange their business, and order their circumstances, so that they may be prepared to gather to Zion in or about April, 1856.

We would now address ourselves to the Governors, Judges, Magistrates, to the rulers and people of the Australian colonies, and in the common bonds of humanity we would address them as our brethren in the flesh. We would therefore brethren, entreat you to consider the times in which we live, and the peculiar revolution that has taken place in the public mind, within these few years past. We have only to look back as it were a few days, and we see peace and prosperity spreading their effulgent influences over the earth; a spirit of progress took possession of, and was cultivated by the wise and noble amongst the children of men. The divine contemplated with satisfaction, the tolerant spirit of the age and rejoiced in the depth of biblical research, in the application of arts and science, to the use of Theology, the religion of the bible being sustained by the religion of nature, the increased facilities for the spread of biblical knowledge, through the agency of the printing press, Bible, Missionary, Tract and Temperance Societies, ect.; and his countenance seemed to light up with joy, from the idea that the time was nigh, when the spiritual millennial reign of Christ should be ushered in; when their would be a kind of universal brotherhood established amongst men, and nations should learn war no more. The philanthrophist rejoiced in the national and local improvements, made for the alleviation of human ills, and for elevating the physical, mental and moral condition of man, from that of a mere machine to that of an intelligent rational and resposable being, in connexion with these the benevolent politician looked forward to the time when the benefits derived from increased powers of production, would be more equitably distributed, so that all classes would be enabled to avail themselves of the improvements before mentioned, and thus the happiness of the mass would be enhanced. But *alas, alas*, their systems were not fully organized, their mellifluous notes of *peace peace* had scarcely began to vibrate in the atmosphere, their joy had not passed the point of enthusiasm, to settle in complacency, ere a loud voice is heard, on the Land in the form of wings, beyond the waters of Ethiopia, crying aloud to all the inhabitants of the earth, high and low, rich and poor, bond and free, *repent, repent* every one of you, and be baptized for the remission of your sins, and you shall receive the Holy Ghost, (by the laying on of hands) saying, fear God and give glory to Him, for the hour of His judgments is come, and worship Him that made heaven and earth, the sea and the fountain of waters. This voice was the voice of the prophet Joseph Smith, this message was the everlasting gospel committed to him by the ministrations of holy angels, but the world said that he was a liar, impostor, deceiver, ect., and he was thought so unworthy to live, that his life was continually sought after, and it was in the end, taken by men who should have been his fellow citizens, citizens of a land, the constitution of which is the most free, the laws of which are the

most equitable of all the nations of the earth. His life was not taken by the power of the constitution, He was not executed by the laws of the land, but it was by the power of ruthless mobocracy, that set aside the constitution, disregarded the laws of both God and man.

The world in the face of his testimony cried, there can be no communications from the spirit world, there will be no more revelations from God, saying, just as Nephi said they would say, a Bible, a Bible, we have a Bible we want no more Bible. The world is advancing in intelligence and civilization, so much that men are not so inclined to take up arms against his fellowman, the Saviour is not to come on the earth literally, but is to reign spiritually; these were the feelings and sentiments of those who lead the public mind twenty-five years ago.

Since then a mighty change has taken place, hundreds of thousands now believe in communications from the spirit world, hundreds of intelligent and influential divines believe in further revelation, and maintain that Elijah will be sent, and thousands believe in the literal reign of Christ on the earth, and in the literal gathering of Israel. Peace has fled from the earth, the war whoop is sounded from nation to nation. How has this mighty changes come to pass? What has accomplished this mighty revolution? Is there nothing in all this that indicates that Joseph Smith had truth on his side? Is there nothing in all this to show that he was a prophet of God; did he not warn the nations, and declare that the Lord had said that he would call upon the inhabitants of the earth, by the voice of his servants, and by the voice of thunders, by the voice of lightnings, and by the voice of earthquakes, pestilence, and famine, have not these things taken place, and are they not continually taking place, following in the steps of the servants of the Lord. How could Joseph Smith know these things if they were not revealed unto him; did he not say that the message given to him should go to every nation, kindred, tongue and people, and has it not spread over the earth to the astonishment of the inhabitants thereof. Did he not say that those who received his message, should gather to organize and build up the kingdom of God, and is not the gathering of the saints a marval to this generation; did he not say that the blood of the saints should cry from the ground, that they should be driven from city to city, and from synagogue to synagogue; did he not say that the gospel or the organization and authority of God's priesthood should be taken from the midst of the gentiles inhabiting the continent of America, and that Zion should "flourish on the hills and rejoice on the tops of the mountains." Did he not say that the saints should be persecuted; that they should have all manner of evil spoken against them, falsly for the gospel's sake, and that the powers of earth and hell should combine for their overthrow, but that they should not prevail, have not all these things taken place, and do they not prove that he was not a liar, imposter, deceiver, &c., yes they prove that he was a man of veracity, possessing wisdom and knowledge, even hidden wisdom and knowledge of the times and seasons, which the father had put or kept in His own power, do not all these corroborate his testimony, that angels had ministered unto him; that the Almighty had given him instruction and counsel, and as to the gospel taught by him, which is faith in God and in His Son Jesus Christ, repentance, baptism for the remission of sins, and the gift of the Holy Ghost, by the laying on of hands, is it not the same as was

"Preached by Paul and Peter,
And by Jesus Christ their head."

And is not the organization of Apostles and Prophets the same, as is set forth in the new Testament, and are not the gifts and blessing he contended for the same, that were promised by the Saviour to follow them that believe.

This being the case are not the authority, doctrine and prophecies of Joseph Smith true, they are indeed, this we know by the gift and power of the Holy Ghost, promised by the Lord through His prophet Joseph Smith, to all who should receive this Latter-day Gospel.

We were also personally acquainted with the prophet, and knew him to be a good and virtuous citizen, a tender and affectionate husband and father, an Holy Prophet of God, as good a man as ever trod this earth, Jesus Christ excepted.

We now entreat you all to believe and obey this gospel, and you shall know for yourselves, that the doctrine is of God. Prepare to gather with us to a place of safety, wherein is peace whilst the inhabitants of the earth are disquieted, wherein is plenty whilst distruction is spreading over the earth, gather to where the prophet of God is, where his temple is being built, where his angels will minister, where his power will protect and deliver.

Gather before the desolating scourges overtake these lands, for the Lord has decreed a consumption of the whole earth, He will make it empty and void, on account of the inhabitants thereof, who have transgressed the laws, changed the ordinances and broken the everlasting Covenant; in His visitation these lands will not escape, for He will visit them with pestilence and famine, with thunders and lightning, with earthquakes, with blood and with rapine, then escape before it is too late.

Our prayer is that God will continue to bless His saints, and all the honest in heart, and open up their way that they may gather to Zion, where they may walk in the light of the Lord, and have His righteousness *revealed* to them, from faith to faith, that they may be prepared for His Kingdom and coming. Amen.

AUGUSTUS FARNHAM,
JOSIAH W. FLEMING.

No. 25, Bank street, Chippendale.
Sydney, July 16th, 1855.

QUARTERLY CONFERENCE OF THE AUSTRALASIAN MISSION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN SYDNEY, JULY 1ST, 2ND, 3RD, AND 4TH, 1855.

PRESENT:—

President of the Mission,—
Elder Augustus Farnham,
Josiah W. Fleming, ... Counsellor.
Travelling Elders,—

A. P. Dowdle, J. Graham, John S. Eldridge, John M'Carthy, William Baxter.

Sydney Branch,—

John Jones, President, William Robb and Robert Evans, Counsellors.

Hunters River Branch,—

John Penfold, President, J. C. Penfold and G. Hunter, Counsellors.

The morning service was opened with a prelude on the Harmonium by Professor Nixon. Meeting opened by singing and prayer, after which Elder Jones declared the meeting open for the transaction of business, when Elder A. Farnham was appointed President of the Conference, and Elder J. Jones, Clerk.

The President rose and said, Brethren, Sisters, and Friends, we have met to transact business pertaining to the kingdom of God. The business is both spiritual and temporal.

The world cannot pretend that they are authorized by God to transact their business, they meet in the name of man, and are guided by man's wisdom, but we meet in the name of Jesus Christ, the only name established on earth by which man can approach His Father and receive blessings from Him. It is in His name that we meet to transact such business as will have a tendency to lead us back into the presence of God. We have strayed from our Father, and the design of the Gospel is to bring us back into His presence, and into the presence of Holy Angels. Men naturally desires to receive good when they assemble together, for this end we are assembled this day, and if we are united as the heart of one man, we shall be blessed, for the Lord has said, that wherever two or three are gathered together in my name, and are agreed as touching the things of the kingdom, I will be there to bless them. If we are as one man, united in heart and mind, what blessings can be withheld from us, none that it is wisdom we should receive. If such be our feelings, the blessing of our Heavenly Father shall rest upon us and our hearts be made to rejoice in the same, if you do not close your hearts against them. Our time being short, only being able to have this Hall for one day, we shall be brief and explicit in our business transactions, that we may have time to give and receive such instructions as the Spirit may dictate. My prayer is that our Father in Heaven will be with us and grant us His Spirit to dictate to us, that it may be manifest that the Lord is with us, and that through the blessing sent down. We can do nothing but through the Spirit of the Lord. My desire and determination is to do the will of my Master until the time shall come for me to return home to my Father. If we are one no possible blessing that we desire can be withheld from us. This work is, and will continue to roll on, and no power can stay its progress until the honest are gathered out. People might as

well rise their arms and try to dethrone Him who is eternal, as to stop the progress of this work. The Saints are increasing and gathering from nearly all kingdoms. May the Lord stay his hand in judgement until all the honest in heart are gathered out. Amen.

Resolved, first, that we sustain Elder John Jones as President of the Sydney Branch, and William Robb and Robert Evans as his Counsellors.

Second, that we sustain by our faith, and prayers, and means Elder Augustus Farnham as President of the Australian Mission, and Josiah W. Fleming as his Counsel.

Third, that we sustain Brigham Young as President of the Church of Jesus Christ of Latter-day Saints throughout the world, also as our Prophet, Seer, Revelator, and Leader in Israel, and Heber C. Kembal and Jedediah M. Grant as his Counsellors.

Fourth, that we sustain the quorum of twelve apostles, and all other authorities of the Church in Zion, and throughout the world. The president then stated, that the next business was to receive the reports; and stated that he had received a letter from Elder Cooke yesterday, who is labouring in New Zealand, the work is prospering there. I have received letters from him about every four weeks, he has had many hard places to pass through, but he has persevered faithfully and diligently,—he is at Nelson. He has to travel in a circuit of about 50 miles; some who at first rejected him, have turned round, and are now willing to receive him; the public mind has been awakened to a considerable extent, many are enquiring after the truth. He calls for help, but we have but few Elders who can devote their time to the work, yet the work is, and will continue to roll forth in that colony, for the Lord is blessing his servants, and is gathering some into His Kingdom, and He will gather them out of that land; it is the Lord's work, and he has said that he will gather His saints if they are faithful; the promise is to the *faithful* not to the unfaithful.

In Adelaide the work is progressing, there are several Elders preaching through that land, previous to the departure of those who went to Zion in the last company, they numbered 70; the saints left are faithful and blessed with the spirit of the Lord, the work is not stopped, but is continuing to roll forth. This news received from Elder Norton, the President of that Conference, makes my heart to rejoice.

Elder Joseph Spencer has the charge of the Victoria Conference since the departure of Elders Frost and Smith. He is a young man who was baptized in September last, but he is faithful and diligent in magnifying his calling, he is travelling from place to place, calling on all to repent and obey the gospel. The Lord has owned his labours, and he is frequently baptizing; there are others waiting for my return to that place, desiring to be baptized. There are calls

from different parts of that colony for Elders. Thus the prospects for the prosperity of the work in that colony are good.

The president then called upon A. P. Dowdle, who arose and said, brethren and sisters, it is with pleasure that I arise to report the N. W. Section, or the Hunter's River District, the work of the Lord is rolling on in that section, during my labours there I have baptized seven, others are waiting for our return; there are several places where the gospel has not yet been preached, and many are desirous of hearing the servants of the Lord, so that there is a probability of a good work being done in that Conference; I have laboured in the neighbourhood of the Allyn and Patterson Rivers, at Maitland and Teachester, the saints are enjoying the spirit of the Lord, and doing all in their power to the rolling forth of His work, they are generally anxious to gather, and to do the things that are right. I believe that many more will yet be brought to rejoice in the gospel, as the saints in that section now do.

Elder J. S. Eldridge said that he had been travelling in company with Elder J. Graham, and that they had visited Camden, Pitt Town, Emu Plains, Windsor, and other places, we have been truely blessed in our labours in the work of the Lord, there are some searching after the truth, some have united with the Church during the past three months, if Elders could continue to travel in that section, I doubt not but that many would unite with the Saints; in some places where the inhabitants some time ago would not listen to us, they have now desired preaching and come out to listen. There is in my opinion an opportunity of doing good.

Elder W. Baxter stated that he had been labouring during a portion of the last quarter, in company with Elder M'Carthy, we visited the Williams' and Manning Rivers the first two months, these places appear very dark; the last month I have been by myself labouring at Teachester, there are many enquiring after the truth there, and I believe that a good work will be done in that place, providing Elders are sent there; there are many there who desire preaching.

Elder J. M'Carthy said that he had travelled as had been stated, in company with Elder Baxter, during the past month they had seperated, Elder Baxter taking one part and me another, since then I have visited the Williams' River and Hinton; I got an opening to preach at Hinton and baptized four, but since then the door has closed, for the landlords warned their tenants that if they opened their doors for the Mormons, their farms would be taken from them. At this place I called on the Rev. Mr. Blane and asked permission to preach in his church yard after he had dismissed his congregation, this he refused, I then asked him if he would give me a night's lodging, this he also refused; I then left him.

The President stated that although all the Elders had not reported

baptisms, yet they all had baptized some, the aggregate increase of the work in this mission during the last three months, was about 50. It has often been said that Mormonism was about to fail, but the fact was that it was still progressing, and there was only one way to stop its progress, but there is no man or body of men can do it, to accomplish this they must be able to measure arms with the Almighty, they must be able to pluck the eternal from his throne, this no man can do, so that the Lord will continue to bring in the honest in heart.

The Clerk at the request of the President read the following letter :—

Great Salt Lake City,
January, 31st, 1855.

Elder Augustus Farnham,
Sydney, Australia.

Dear Brother,

Although I have not received any communication from you for some time past, yet I thought that I would send you a few lines that you may know long continued absence does not necessarily involve forgetfulness.—No, indeed. If it is any satisfaction to the elders who are absent on missions to have my feelings exercised in their behalf, and could know the facts, they would be abundantly satisfied. I have heard of your faithfulness and success in the mission to which you have been appointed, and can truly say that the Lord has been with you, with his blessing, and his spirit has attended your testimony.

Bro. William Hyde's health is much improved since his return, and I wish that the Elders when they are not healthy would change their location or return. So far as you in Australia are concerned, you are at liberty to return whenever it suits your convenience, and I shall be most happy to again greet you in our mountain home. You may extend the same invitation to all the rest of the Elders who were appointed from here to that mission. You will however organise and regulate matters in the most judicious manner for the continuance of the work; but gather out the Saints and bring them with you as far as you shall be able to do so, leaving a sufficient number to continue the work. We find it best to gather out all the Saints as fast as they can consistantly, leaving only labouring Elders in the field.

We are prospering much as usual in the vallies, unusual peace prevails throughout the Territory, although the Indians about Tarmie, and along the road, are quite hostile.

The weather is very fine, for the time of year, mason work is going on. The public works are steadily progressing, and much improvement in both city and country.

Your families are all well. Feeling to bless you and all faithful Saints and Elders,

I remain as ever,
Your Friend and Brother in the
Gospel of Salvation,
BRIGHAM YOUNG.

Elder Fleming addressed the meeting, contrasting the condition of the Saints in Zion with that of the world; referring also to the scenes that the servants of the Lord had passed through, and the present condition and prospects of these lands, testifying that the spirit of the Lord was with His servants, and that the Lord was performing His work and gathering out His Saints.

Conference adjourned until 3 p.m. Dismissed with singing a hymn and benediction.

Adjourned Meeting at 3 p.m.

Meeting opened by singing a hymn and prayer, when the Sacrament was administered by President A. Farnham and Elder Jones, President Farnham addressing the meeting. After which, the meeting was addressed by Elder J. Graham.

Conference adjourned to 7 p.m. Meeting dismissed with singing a hymn and benediction.

Conference met at 7 p.m. Meeting opened by singing and prayer.

The meeting was addressed by Elder A. P. Dowdle, he was followed with remarks from Elder J. W. Fleming and the President.

There was a good degree of the spirit of the Lord with His people during this day, and their hearts were made to rejoice in the Gospel of Christ, and in the teachings of His servants. There were a number of strangers at the evening meeting.

Meeting adjourned until half-past 10 on Monday morning at 103, Parramatta street.

Meeting was dismissed with singing and benediction.

Adjourned meeting at 103, Parramatta street, on Monday July 2.

Meeting opened by prayer.

The President addressed the meeting for a short time, when he called upon Elder Jones to address the saints, after which there were 4 children blessed under the hands of the President and Elder Fleming, after which followed addresses from Elder Fleming and the President; the meeting adjourned to 7 p.m., it was dismissed by benediction.

Adjourned Meeting at 7 p.m.

Meeting opened by singing and prayer.

The meeting was addressed by Elders Fleming, Graham, Eldridge, Dowdle, Jones and President Farnham.

Adjourned until half-past 10 a.m. Tuesday.

Meeting dismissed with singing and benediction.

Adjourned Meeting, Tuesday, July 3, at half-past 10 a.m.

Meeting opened by singing and prayer.

The President addressed the meeting, stating that it must be evident to all, as it was to himself, that the spirit of the Lord had been in our midst, that this was manifest by the language that had been used by those who had spoken, language that could only be dictated

by the spirit of our father, He counselled the saints to live according to the principles of the Gospel, to roll forth the work by their faith, means, and by an irreproachable example.

Elder J. W. Fleming followed, exhorting the saints to listen to the counsel that had been given by the President. The meeting was also addressed by Elders Graham, M'Carthy and Baxter.

Brother Charles Frazer of the Hunters River Conference was called to the office of a Priest, and was ordained under the hands of the President and Elders Fleming and Dowdle.

Adjourned until 7 p.m. Dismissed by benediction.

Adjourned Meeting at 7 p.m.

Meeting opened with singing and prayer.

The President again gave counsel to the saints, forcibly dwelling on the necessity of living, according to the revelations given to the Church in this dispensation, referred particularly to the "word of wisdom."

The meeting was also addressed by Elders Fleming and Jones.

Adjourned until 7 p.m., on Wednesday.

Meeting dismissed with singing a Hymn and Benediction.

Adjourned meeting on Wednesday, at 7 p.m.

Meeting opened with singing and prayer.

The President then assigned the Elders their fields of labour. He stated that in accordance with President Young's letter, Elders Graham and Eldridge had permission to return home with the next company, which would leave in August, they would therefore return to the places wherein they had been labouring, and gather up what saints they could, they would also gather means to take them home. Elder John M'Carthy was at liberty to gather with the next company, he would therefore visit those with whom he had laboured, to see if he could gather any of them up, and also to collect means to take him to Zion, as he, Elder M'Carthy, had endured the heat and burden of the day in the Hunter's River District, he had permission to visit that section, to obtain assistance of those to whom he had ministered. This application was to be made under the direction and counsel of Elder Dowdle, he, the President, here remarked that an Elder visiting a section, where another presided, the visiting Elder had no authority to call meetings only by the counsel of the presiding Elder, Elder M'Carthy will therefore be directed in his proceeding at the Hunter's River District, by Elder Dowdle.

Elder W. Baxter was directed to labour under the direction of Elder Dowdle.

The President then called brother John Perkins, teacher, to the office of a Priest, brother William Phillips, to the office of a Teacher, brothers John Farrell and Oratio C. Noah to the Deacon's office.

Before proceeding with the ordination, Elder Fleming called the

attention of the brethren of the Priesthood, to the manner of ordination and confirmation, and said that it should not be said "We lay our hands on thy head to confirm or ordain, as the case may be; but "We lay our hands &c., and confirm or ordain, and requested the brethren to observe the ordinations that were about to take place.

These officers being for the Sydney Branch, the President called upon Elder Jones to assist him in their ordinations, which were proceeded with immediately. Elder Fleming addressed the meeting.

Conference adjourned to the last Sunday in September.

Meeting dismissed with singing and benediction.

In this Conference there has been a perfect union of spirit, a disposition to listen to the word of the Lord, counsel and instruction has been poured forth in rich abundance, as it was dictated by the spirit of God, and the hearts of His servants and saints were made to rejoice with an abundance of joy, its hallowing influence melting into tenderness the hearts of His people. It is a season that will long be remembered by those present, for which we feel grateful to our Father in Heaven. Amen.

A. FARNHAM,
President

JOHN JONES, Clerk.

HONESTY.

"Owe no man anything but to love one another."—PAUL.

HONESTY is the every-day transactions of life, is lightly esteemed by the great mass of mankind. This is evident from the fact that but few, who are strictly honest, rise to distinction through the great avenues to popularity and influence. Integrity and honour are still the theme of priests, statesmen, and people; but while the shadow remains, the substance has departed.

Like the religions of the day, they too often serve as a cloak, to hide the depravity of corrupt and licentious men. The greater the deformity the more ostentatious must be the show of virtue to hide it.

While the merchant cheats the person he deals with, and the mechanic palms upon his customer an inferior article, they sooth their consciences, if they have any remaining, with the idea that they have followed the rules of trade; as though deception was admissible, and dishonesty a virtue, because everybody practised them. The lawyer, while perhaps endeavouring to gain the case of his client, makes it his principal study how to *fleece* him the most effectually. The soldier dies in defence of his country rom privation and suffering, while those over him squander the means which should furnish him with the needful comforts of life.

Many of the sectarion priests of the day, who should both teach and practise principles of righteousness, do neither. They take the lead in setting a prominent example of dishonesty, by teaching a system of falsehoods, instead of the great truths of the Bible which they profess to believe. They "preach for hire," and "divine for money;" thereby making merchandize of the

things of God. Many of those self-made ministers, who profess to set examples of piety to the people, are the "wolves in sheep's clothing," who devour the lambs of the flock under the garb of sanctity.

The practice of deceiving children is almost universally followed by parents and nurses, and in this way they are most effectually taught dishonesty from their cradle. Thus contaminating influence is forced upon the innocent period of childhood, by those who should be the guardians of its purity.

Husbands deceive their wives, and wives their husbands, not only in the minor matters of every-day life, but by dishonouring their bodies by breaking the sacred covenant of marriage, and then endeavouring to hide their shame by falsehood, artifice, and deception. In doing this, thousands have severed the only bond which binds them to each other and their posterity; and crushed those sacred affections which are the only ground-work of happiness and the fountain of eternal lives. The general want of confidance between man and man is the natural result of dishonesty, The increasing jealousy and distrust which prevade every association of life, lurk in the domestic circle of the peasant, and drive peace from the throne of kings, are the canker-worms which is destroying the fountains of society, and producing a general tendency to anarchy and disorgination.

This is a dark picture of the present condition of man, but dark as it is, it scarcely touches the reality. Words have not been introduced into the vocabularies of language, which can express the extent of the iniquities now practised in the world. The generations of man have been so long begotten in covenant-breaking and fornication, and nursed in dishonesty, that nothing but the searching Spirit of truth, can separate from the incongruous mass of depravity the little good that remains, and save it from being swallowed up in the general ruin. The Father has declared that none but the pure in spirit can dwell in His presence. Judging from the present condition of mankind, it is easy to see the force of the words of our Saviour when he said "Strait is the gate, and narrow is the way which leadeth unto the exaltation and continuation of the lives, and few there be that find it."

If the light of truth had not again been revealed by direct revelation, to save those who have not entirely gone astray, the gloom of eternal darkness, would have forever closed around the generations of men.

It is the duty of Latter-day Saints, who have received the spirit of truth, and discerned the light from the darkness, so to live as to be an example of honesty and uprightness to the world, and continually show forth the principles of life and salvation, in opposition to those of darkness and death. We are not of the world, just in proportion as we cease to walk in its ways, and go forth in the liberty of the Gospel, which will set us free from its vices and abominations. The promises of the Lord are to the honest in hearts and not to those who love lies and are filled with hypocrisy and deceit. We must pursue a course different from theirs, or else we shall end our journey where they do, instead of the place we profess to be seeking. The principles which dwell in a man's heart will show themselves in the everyday transactions of life. Pure religion is thoroughly practical, and tends to develope both the good and evil of a man's character.

The world judge principles by actions, instead of actions by principles. Vice becomes a virtue because it is customary. Hyprocrisy and deceit are